1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

606 daughter, but he should have married the daughter of one Juan
604 Bario, who was a parallel cousin of Landaeta, therefore, he actually married not his immediate cross cousin, but his cross cousin once removed. He kept strictly within the cross moiety marriage rule. However, this marriage brought complications in his life, because for all practical purposes he had two fathers-in-law to take care of rather than one. He solved this problem by living with Landaeta, his wife's father, half of the week, and the other half he spent with his uncle,

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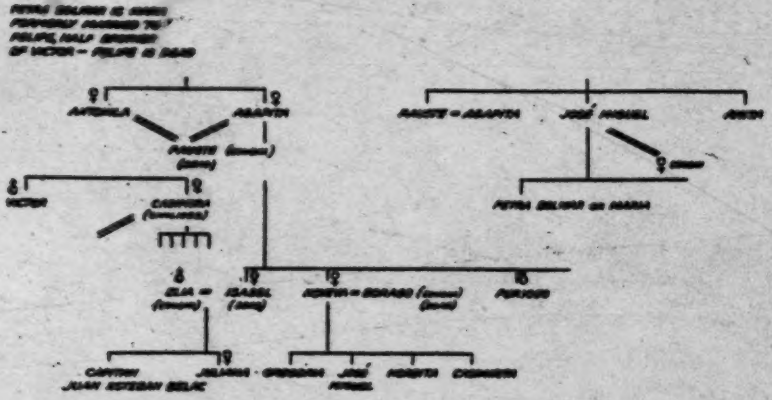

FIGURE 23.—Yaruro family hunting group at El Burro.

606 Juan Bario, whose daughter he would have married if she had lived.
604 The sense of service which he owed to his true uncle, his mother's brother, was strong enough to persist, even though it visited a hardship on him.

616 Within the tribal organization the individual looks to his moiety
476 for guidance, protection, and social intercourse. In return for this he is obligated to members of his moiety in a variety of ways. He acknowledges their affinity to him by seeking their company, by hunting together with them, and by sharing his food with them.

622 In the family hunting group its head is socially a stranger to most
593 of the people around him. Indeed, if he has no sisters or has sis-
626 ters who do not have any sons and has no brothers living with him, then socially he is almost out of place in the family hunting group. His wife, of course, belongs to the opposite moiety, and the children trace their descent through the mother. His wife's mother, sisters, brothers and their children belong to the same moiety
604 as herself. When his own children are old enough to take part in
593 hunting they look to their mother and to her brother, or brothers, for
476 guidance and it is toward the latter that they have all sorts of social obligations. To their father they show respect, but to the mother's

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the
577 first fact that holds our attention is that Yaruros are strongly ethi-
791 cally conscious. Every shamanistic performance is the means for the
771 propagation of ethical teachings. The shaman, or as the Yaruros believe, the gods and their dead ancestors speaking through the shaman, admonish various individuals and lay down the law for proper conduct. They hold the threat also that misconduct will be displeasing to the mother goddess and as a result life with her will not be as pleasant as it would be if they followed her precepts in this world.

771 According to the Yaruro philosophy the world is, by its nature,
812 good and it was created by Kuma as a good thing. If any evil exists it has been introduced by men, who have forgotten or come to disregard the laws laid down by the goddess. The world, if unsullied by men, is a perfect integration of the elements which function for the good of mankind. Unfortunately, at times men will disturb the structure. There is implied in this the existence of free will for mankind, since it can change or disturb what was created by Kuma. And if we have recourse to the legends, we find that perhaps the lower animals have free will also, although it is exercised by them much more rarely than by mankind.

776 Kuma appears also as the teacher of ethical laws. She told the
577 people, told Hatchawa, and now tells the shamans: to live in peace
626 with each other; to respect each other; to help each other; to live good lives; to take care of the parents-in-law and the children-in law. When the wife is ill or otherwise the mother-in-law should look after the needs of her son-in-law, although they do not speak to each other. The Yaruros will find recompense for such moral living after death. They are poor on this earth but will be rich like Kuma in the other world.

609 During my stay the women remained bashful, never speaking directly to me, and when I approached generally looking away. In the latter days they would laugh merrily as they fled. Their culture does not permit free social intercourse with men, but any request on my part relayed to them through their husbands or brothers was eagerly complied with, and with better than good humor.

578 All were helpful toward each other and there did not appear to be
593 any dissension. Extreme care was taken that a person's rights and prerogatives were not infringed upon. The husband never seemed to request anything of his wife that did not lie in her province, and when strange demands were made to please me, entire freedom was given to the wife, or daughter, to do as it pleased her.

152 Any misfortune, however slight or serious, that would produce some
000 expression of anger among white people was met by the Yaruros with merry laughter. At night each family group lay on the sands